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Dr WATERLAND Imitated

IN HIS

Controversial Management

OF

Mr JOHNSON;

OR, A

Brief Analysis of Dr WATERLAND's System,
what it is, and by what Steps he might be
led into it.

Together with

A distinct summary View of the Holy Eucharist, ac-
cording to Scripture, Apostolical Tradition, and the
Doctrine and Practice of the Catholic Church, during
the four first Centuries;

In Answer to the four last Leaves of Dr WATER-
LAND's Appendix to his Charge, intituled, *The
Christian Sacrifice explained.*

By PHILALETES CATHOLICUS. *R*

L O N D O N:

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WATERLAND

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LONDON

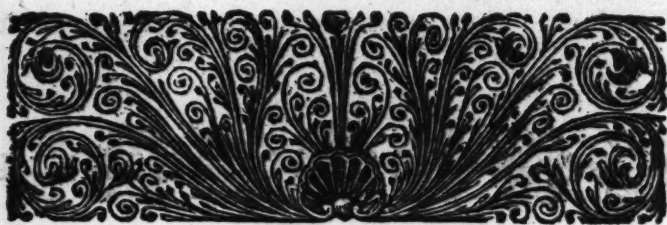
Printed by A. Dodd, in the Strand, near
St. Dunstons Church, in the Strand, near



Admiration of Persons has often been found a false Guide in our Searches after Truth. Very great Men have frequently been observed to run into great Excesses: — Men must, at last, be tried by Truth (which is above every Thing) and not Truth by Men or Names. [Dr Waterland's Appendix to his Charge, Page 3.

Happy might it be, if laying aside Prejudice, they would contentedly submit their Fancies to God's written Word; interpreting it according to its most obvious and natural Meaning, without laboured Subtilties and artificial Glosses: Remembering always that, in case of Doubt, there is no safer Guide to take with us, than the concurring Judgments of the Ancients; nor any more dangerous, than Warmth of Imagination, or a Love of Novelties. [Dr Waterland's Sermons at Lady Moyer's Lecture, Page 39, 40.





TO THE
READER.

 *HIS little Tract would probably have appeared in Print much sooner, perhaps immediately after the Publication of that it relates to, had not the ingenious and unknown Author, apprehensive that it would scarce make a Pamphlet alone, or for some other Reason, favour'd the Editor of the Gentleman's Magazine with the Manuscript, for his Collection, in June last; to whom it was sent with the following Letter:*

To

To the R E A D E R. ii

To SYLVANUS URBAN, *Gent.*

S I R,

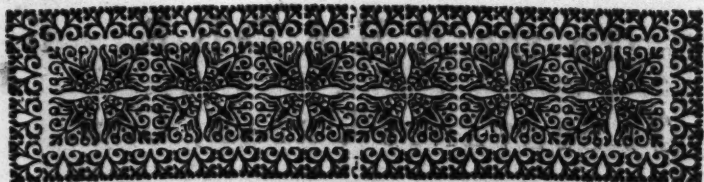
I Herewith fend you an humble
Imitation of Dr *Waterland*,
which I beg the Favour of you
to convey to the Public in your
Magazine, by which you will
oblige your Constant Reader,

PHILALETHES CATHOLICUS.

*Mr Urban, finding it at present
inconvenient to make room for the
learned Gentleman's Favour, gave
it to the Press in this Manner,
that the Author's Expectations
might in some Measure be an-
swer'd, and that the Public might
no longer be depriv'd of his Re-
marks on so important a Subject.*

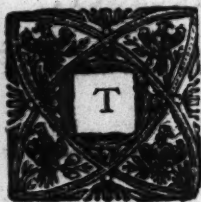
Sept. 14, 1738.

Dr



*Dr Waterland's Analysis of Mr
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it is, and by what Steps he
might be led into it.*

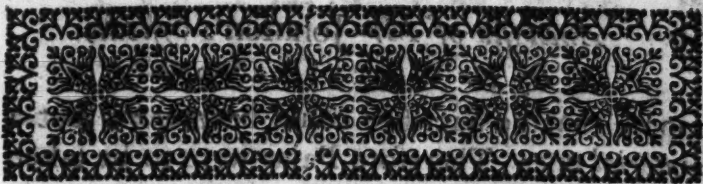
I.



HE first Thing in *Intention*,
last in *Execution*, was to
prove, that the Gospel-Mi-
nisters are *proper Priests*.

II. *Proper Priests* must have a *proper Sacri-
fice*: Therefore some *Medium* was to be
thought on, to prove a *proper Sacrifice*, parti-
cularly in the Eucharist.

III. A prevailing Notion, or vulgar Preju-
dice had spread among many, for a Century, or
more,

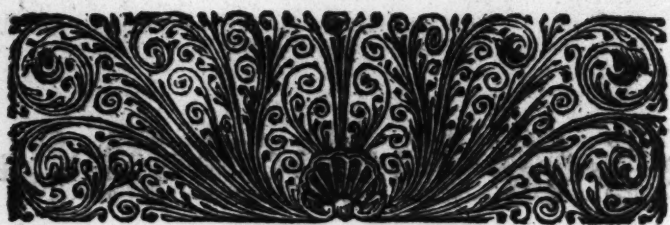


A brief Analysis of Dr Water-land's System, shewing what it is, and by what Steps he might be led into it.

I.  HE first Thing in Intention, last in Execution, was to prove, that the Church of England is orthodox in rejecting the Oblation of the material Elements of the Eucharist, as the representative Sacrifice of Christ's Body and Blood.

II. That the Christian Church has a *proper Eucharistic Sacrifice*, was a Truth too glaring to be denied: Therefore some *Medium* was to be thought on to prove, that the *proper* Eucharistic Sacrifice was *not the material* Elements, but the Prayers and Praises, the devotional *Work* and *Service* attending the Holy Communion.

III. A prevailing Notion, or vulgar Prejudice had spread among many, for about two B Centu-



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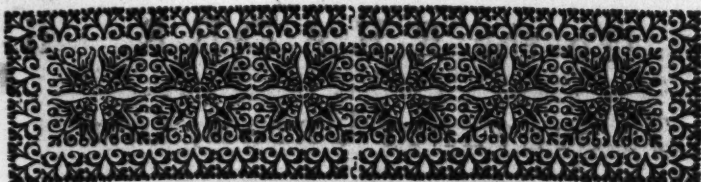
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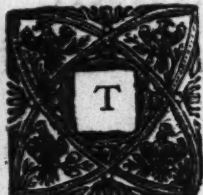
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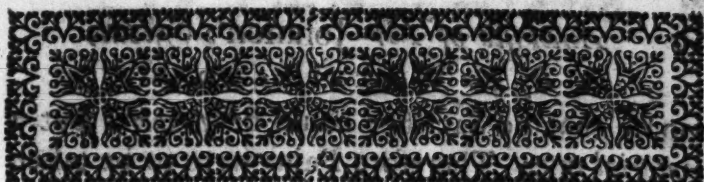


Dr Waterland's Analysis of Mr Johnson's System, shewing what it is, and by what Steps he might be led into it.

- I.  HE first Thing in *Intention*, last in *Execution*, was to prove, that the Gospel-Ministers are *proper Priests*.

II. *Proper Priests* must have a *proper Sacrifice*: Therefore some *Medium* was to be thought on, to prove a *proper Sacrifice*, particularly in the Eucharist.

III. A prevailing Notion, or vulgar Prejudice had spread among many, for a Century, or more,



*A brief Analysis of Dr Water-
land's System, shewing what it
is, and by what Steps he might
be led into it.*

I.  HE first Thing in *Intention*,
last in *Execution*, was to
prove, that the Church of
England is *orthodox* in rejecting
the *Oblation* of the *material*
Elements of the Eucharist, as
the representative Sacrifice of Christ's Body and
Blood.

II. That the Christian Church has a *proper*
Eucharistic Sacrifice, was a Truth too glaring to
be denied: Therefore some *Medium* was to be
thought on to prove, that the *proper* Eucharis-
tic Sacrifice was *not the material* Elements, but
the Prayers and Praises, the devotional *Work*
and *Service* attending the Holy Communion.

III. A prevailing Notion, or vulgar Preju-
dice had spread among many, for about two
B Centu-

9 *Analysis of Mr Johnson's System,*

By Dr WATERLAND. ☞

more, that no Sacrifice could be *proper*, but a *material* one: Therefore Pains were to be taken to prove the Eucharist a *material* Sacrifice.

IV. But as material Sacrifice carried no Appearance of *Dignity* in it, looking too *low* and *mean* for an *evangelical* Priesthood to stand upon; therefore Ways and Means were to be used to raise some Esteem of it: *Spiritual* Sacrifice was to be *depreciated*, and *material* to be *magnified*. Hence, as it seems, arose the Thought of enriching the *Elements* with the *Spirit*; borrowing from the *sacramental* Part of the Eucharist, to augment and advance the *sacrisficial*. And now the Scheme appeared with a better Face.

V. Nevertheless, if our Lord in the *original* Eucharist did not sacrifice the *Elements*, it could not reasonably be supposed that we do it now, and so Things would not tally: Therefore it
was

Centuries, that no Sacrifice could be *evangelical*, but a *spiritual* one: (taking *spiritual* in the modern philosophical Sense, as signifying *immaterial*, and not in the ancient ecclesiastical Sense, as signifying *mystical*). Therefore Pains were to be taken to prove the Eucharist a *spiritual* Sacrifice.

IV. But as spiritual Sacrifice carried the Appearance of *Quakerism* in it, looking too *airy* and *metaphorical* for a *real proper* Priesthood to stand upon; therefore Ways and Means were to be used to render it more *solid*, and raise the Esteem of it: *Material* Sacrifice was to be *depreciated*, and *spiritual* to be *magnified*. Hence, as it seems, arose the Thought of enriching the *Prayers, Praises and Thanksgivings*, by saying that with them we offer, *as it were, to Divine Consideration*, Christ and his Sacrifice pleading the Merit of it; and that we offer *to view* of God, Angels, and Men, under certain Symbols, the *Death, Passion, or Sacrifice* of Christ; borrowing from the *material* Sacrifice of the Eucharist to augment and advance the *spiritual*. And now the Scheme appeared with a better Face.

V. Nevertheless, if our Lord in the *original* Eucharist did offer the *Elements*, it could not reasonably be supposed but we should do it now, and so Things would not tally: Therefore it

was

II *Analysis of Mr. Johnson's System,*
By Dr WATERLAND.

was found necessary to assert, that he also sacrificed the *Elements*, as his *sacramental Body*; and thereupon *Reasons* and *Authorities* were to be searched out for that Purpose.

VI. Still there was a weighty Objection remaining, viz. that Scripture speaks often of Christ's offering *Himself*, but never once of his offering in Sacrifice the *Symbols*: To remove which Difficulty, it was thought best to say, that he offered *Himself* in the Eucharist, but by and with the *Symbols*. An After-thought, and not well comporting with former Parts of the Scheme.

VII. But there was still another Difficulty, a very great one; namely, that our Lord, according to the Accounts of the New Testament, sacrificed himself but *once*; therefore, either he did it not *in the Eucharist*, or not *upon the Cross*.

To remove this Difficulty, it seems to have been

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By PHILALETHES CATHOLICUS.

was found necessary to assert, that he did not offer the *Elements*, as his *sacramental Body and Blood*; and thereupon *Reasons* were to be searched out for that Purpose.

VI. Still there was a weighty Objection remaining, *viz.* that Scripture speaks often of the *Symbols* at the Institution being the Body of Christ then given or offered to God, and his Blood then shed for the Sins of the World, but never once of his Body and Blood being offered in Sacrifice but under and with the *Symbols*: To remove which Difficulty, it was thought best to say, that Christ did not offer his Body and Blood *then*, but *afterwards*, when he died on the Cross. A Thought, not well comporting with the Nature of *animate* Sacrifices, which were always offered *before* they were slain.

VII. But there was still another Difficulty, a very great one; namely, that our Lord, according to the Accounts of the New Testament, offered his Body and Blood as a Sacrifice to God but *once*; therefore, either he *made* this Oblation of himself at the Eucharist, which Oblation he *continued* during his Passion to his Death, and *finished* upon his Ascension into Heaven; or else, if this continued Oblation of himself cannot be esteemed as *one*, then he offered himself *only* at the *Eucharist*, or *only* upon the *Cross*, or *only* in *Heaven*. To remove this Difficulty, it seems

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By Dr WATERLAND.

resolved, to give up the *Sacrifice of the Cross*,
and to retain only the *Sacrifice of the Eucharist*;
and so the Scheme was complet.

*Having thus given a Sketch of the System in
the Analytical Way, it may now be easy to throw
it into the Synthetick, thus:*

1. Christ our Lord made a *personal Sacrifice*
of himself *once*; either in the *Eucharist*, or on
the *Cross*.

2. It cannot be proved to have been *on the
Cross*, but there are divers Reasons against the
Supposition; therefore it must have been *in the
Eucharist*.

3. He sacrificed himself in the *Eucharist*, un-
der *Symbols*, sacrificing the *Symbols* together with
himself. Otherwise we could have no Pretence
now for sacrificing the same *Symbols*.

4. The *Christian Church*, after his Example,
sacrifices the *Symbols*, but not *him*.

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seems to have been resolved to give up his noble, voluntary, and visibly unforced Oblation of himself at the Eucharist, as also his most powerful and triumphant Oblation of himself, when by his own Blood he entered in *once* into Heaven to appear in the Presence of God for us; and to confine the *one Oblation* of himself to his *Mactation* upon the Cross; and so the Scheme was compleat.

Having thus given a Sketch of the System in the Analytical Way, it may now be easy to throw it into the Synthetick, thus:

1. Christ our Lord made a personal Oblation of his Body and Blood but *once*; either at the Eucharist, or on the Cross, or upon his Ascension into Heaven.
2. It cannot be proved to have been *at the Eucharist*, nor *upon his Ascension*, but there are divers Reasons against the Supposition; therefore it must have been *on the Cross only*.
3. He did not offer himself in the Eucharist, under *Symbols*, offering the *Symbols* together with *himself*; otherwise we could have no Excuse now for not offering the same *Symbols*.
4. The Christian Church, after his Example, offers not the *Symbols*, but Prayers and Praises, a devotional *Work and Service*. As

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By Dr WATERLAND.

5. Therefore the Church has a *material* Sacrifice.

6. Therefore the Church offers a *proper* Sacrifice.

7. Therefore the Gospel-Ministers are *proper* Priests, *sacrificing* Priests ; which was to be proved.

Now my humble Opinion of the Whole is, that if the learned Author had taken *spiritual* Sacrifice for his *Medium*, instead of *material*, he might not only have avoided many Perplexities, and no small Number of Mistakes, but might also have come at his *main Point*, justly and regularly, in conformity with *Scripture* and *Antiquity*.

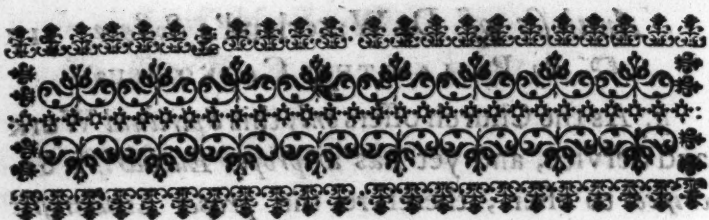
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5. As the Church offers *only* this *Spiritual Work and Service*, and yet has a *proper Eucharistic Sacrifice* to offer; therefore the *proper Eucharistic Sacrifice* is the *spiritual Work and Service*.

6. Therefore the Eucharistic Sacrifice is, not a *material*, but a *spiritual Sacrifice*.

7. Therefore the Church of England is *Orthodox* in rejecting the Oblation of the *material Elements* of the Eucharist, as the *Representative Sacrifice* of Christ's Body and Blood; which was to be proved.

Now, my humble Opinion upon the Whole is, that if the learned Author had argued in favour of *material* instead of *spiritual*, he might not only have avoided many Perplexities, and no small Number of Mistakes, but might also have discovered the *true Catholick Scheme* of the Eucharist, in conformity with *Scripture* and *Antiquity*, — which I shall here *very briefly* set down by way of Return to his *distinct summary View of the several Oblations in the Eucharist, previous to Consecration, or subsequent*: And call it



A distinct summary View of the Holy Eucharist, according to Scripture, Apostolical Tradition, and the Doctrine and Practice of the Catholick Church during the four first Centuries. In three Chapters.

C H A P. I.

Of the Eucharist, as a Sacrifice.

THE Eucharist is a Sacrifice and a Sacrament : As a Sacrifice, it is the offering the Representative Body and Blood of Christ to God the Father : As a Sacrament, it is a Feast upon that Sacrifice. It was at the Institution of the Eucharist that our Saviour began to offer himself to his Father for the Sins of all Men : The Sacrifice which he then offered was his Natural Body and Blood, as separate from each other, because his Body was considered as broken, and his Blood as shed for the Sins of the World. But because it would have been unnatural for him to have broken his own Body, and shed his own Blood, and because he could not, as a living

ing High Priest, offer himself when he was dead ; therefore, before he was so much as apprehended by his Enemies, he offered to his Father his Natural Body and Blood, voluntarily and really, tho' mystically, under the Symbols of Bread and Wine mixed with Water ; for which Reason he called the Bread at the Eucharist his Body, which was then broken, given, or offered for the Sins of many, and the Cup his Blood, which was then shed, or offered for the Sins of many. All the Sacrifices of the old Law were Figures of this great one of Christ ; and the Eucharist or Sacrifice of Thanksgiving, which we celebrate according to his Institution, is a solemn commemorative Oblation of it to God the Father, and procures us the Virtue of it.



C H A P. II.

Of the Consecration of the Eucharist,

THE Consecration of the Eucharist is thus performed : The Priest, after having placed the Bread and mixed Cup upon the Altar, first gives God thanks for all his Benefits and Mercies conferred upon Mankind, especially

ally those of Creation and Redemption. He then recites how Jesus Christ instituted this Sacrament the Night before his Passion, and performs his Command of doing what he did. He takes the Bread into his Hands, and breaks it, which broken Bread represents the dead Body of Christ pierced upon the Cross: He takes the Cup into his Hands, which Cup, consisting of Wine and Water, represents the Blood and Water that flow'd from the dead Body of Christ upon the Cross. He then repeats our Saviour's powerful Words over them, by which the Bread and Cup are made authoritative Representations or Symbols of Christ's dead Body and effused Blood; and being thus in a Capacity to be offered to God, he accordingly makes the Oblation, which is the highest and most proper Act of Christian Worship: After God has accepted of this Sacrifice, he is pleased to return it to us again to feast upon, that we may thereby partake of all the Benefits of our Saviour's Death and Passion; in order to which the Priest prays to God the Father to send his holy Spirit upon the Bread and Cup offered to him, that he may enliven those Representations of Christ's dead Body and effused Blood, and make them his spiritual life-giving Body and Blood in Virtue and Power, that the Receivers thereof may obtain all the Blessings of the Institution. After which he continues his Prayer and Oblation in Behalf of the whole World, particularly of the Church,
Bishops,

Bishops, Clergy, King, and in general of all the Faithful, whether living or dead. Thus we see, that by the Consecration of the Eucharist, the Bread and mixed Wine are not destroyed, but sanctified; they are changed, not in their Substance, but in their Qualities; they are made, not the Natural, but the Sacramental Body and Blood of Christ: So that they are both Bread and Wine, and the Body and Blood of Christ, at the same Time, but not in the same Manner: They are Bread and Wine by Nature, the Body and Blood of Christ in Mystery and Signification; they are Bread and Wine to our Senses, the Body and Blood of Christ to our Understanding and Faith; they are Bread and Wine in themselves, the Body and Blood of Christ in Power and Effect. So that whoever eats and drinks them as he ought to do, dwells in Christ, and Christ, in him, he is one with Christ and Christ with him.

C H A P.



C H A P. III.

Of the Communion, or receiving the Sacrament of the Eucharist.

THE Eucharist, as a Sacrament, is a Feast upon the Sacrifice of the Body and Blood of Christ. We cannot live without eating and drinking, nor enjoy Health without eating and drinking often. In like manner we cannot have the spiritual Life, which is a blessed and incorruptible Immortality, without receiving the Holy Eucharist; nor enjoy spiritual Health, which is a State of Grace here, and a comfortable Prospect of eternal Glory hereafter, without communicating often. This made our Saviour say: *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: Whoso eateth my Flesh, and drinketh my Blood, bath eternal Life, and I will raise him up at the last Day.* For which reason this Sacrament is necessary for all baptized Christians, Infants as well as others. For tho' Baptism regenerates them, and makes them pure, and tho' Confirmation conveys the holy Spirit into them to illuminate and strengthen them; yet the Eucharist is necessary

fary to continue this Divine Spirit in them, as Food is necessary to continue Life ; it is by the Eucharist alone that Christians are made one Body with Christ, and reckoned to be his Flesh, and are so united to him as the Body is to the Head ; it is the Eucharist alone that renders their Bodies incorruptible, instilling a Principle of Life into them, by virtue of which they shall be raised to a blessed Immortality. The Eucharist conveys to those who receive it worthily, all the Benefits of Christ's Death ; as Remission of Sins, Deliverance from the Devil and his Snares, Recovery of the Holy Spirit when lost, and Continuance of it when not, Confirmation in Godliness, the highest Degree of Grace here, and certain Assurance of everlasting Life hereafter. But then Christians must take care not to receive it unworthily ; they must distinguish this Feast of our Lord's Body and Blood from common Food, and consequently approach it with most holy Dispositions, after having qualified themselves for Forgiveness of Sins by a sincere and hearty Repentance.

This, I humbly apprehend, is the true Scheme of the Eucharist, free from all the Corruptions and Defects both of *Popery* and *Calvinism*. God of his Mercy grant, that all the Bishops and Priests of the Universal Church may be faithful Stewards, and keep the sacred Depositum committed to their Charge *whole* and
pure,

pure, delivering it to Posterity as the Catholick Church received it from the Apostles, the Apostles from Christ, and Christ from God.

P O S T S C R I P T.

I have one Favour to beg of the Readers of *Dr Waterland's Charge*; and that is, that after they have perused it and the Appendix, they would calmly and considerately look over *Mr Johnson's Unbloody Sacrifice*; and then I am mistaken, if they do not find all the learned and subtle Doctor's Objections obviated in the very Book, upon which he has bestowed his Animadversions.

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F I N I S

This I humbly apprehend, is the substance of the Book, free from all the Corruptions and Defects both of Copy and Composition. God of his Mercy grant, that all the Bishops and Priests of the Universal Church may be faithful Stewards, and keep the sacred Depositum committed to their Charge whole and pure.

